

CULTIVATE REVOLUTIONARY MORALITY, BUILD UP REVOLUTIONARY CHARACTER

Comrade Ghosh's Call To Party Workers At School Of Politics

The four-day Cadre Training School of Politics, held in Calcutta from Feb. 11 to 14 under the conduction of our beloved leader, teacher and General Secretary Comrade Shibdas Ghosh, was unique in many respects.

The great enthusiasm generated among the 1,543 participants, the remarkable devotion and discipline that distinguished the atmosphere of the School throughout and, above everything, the guiding light of wisdom that emanated from the illuminating speeches of our beloved teacher, Comrade Ghosh—all these together provided the comrades with a scientific and revolutionary understanding of life and instilled in them a new revolutionary zeal and determination to hold high the banner of revolution.

Instead of following a pre-set course of subjects, this year the discussions followed a different course. Specific questions submitted by the participants on practical day-to-day problems of movement faced by them were taken up for discussion. During the evening sessions Comrade

Ghosh made brilliant, comprehensive analytical discussions from scientific, revolutionary Marxist viewpoint on theoretical and ideological issues, questions related to party organisation and mass movement, revolutionary ethics, morality and values and the process of struggle to attain a revolutionary life and character. In the morning sessions, held in 12 groups, Comrades Subodh Banerjee, Pritish Chanda, Sukomal Das Gupta, Asutosh Banerjee, Manik Mukherjee, Sanat Datta, Protiva Mukherjee and other leaders elaborated and explained the ideas of Comrade Ghosh.

While the problems of present day international-Communist movement, philosophical questions of Marxism-Leninism and national and international situation were elaborately discussed during the sessions, the questions

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relating to the building up of revolutionary character occupied, by and far, the most dominant position in the discussions. Dwelling elaborately on the issue, Comrade Ghosh explained why our party, since its very inception, has been giving the greatest emphasis on the question of building up of revolutionary characters as the most primary question of building up a revolutionary party. Historical experience has proved that the repeated attempts to build up a revolutionary working class party on Indian soil failed inspite of the honest desire

of a good many political workers who initially came with devotion, dedication fighting zeal and a spirit of sacrifice—that is, to sacrifice one's life for the cause of revolution, for an idealism. Comrade Ghosh cited the abject failures of M N Roy, the CPI and others in this respect. He said, not only that these parties have failed to develop themselves as revolutionary working class parties, but the worse of it, with the growth and establishment of these parties in the society, the once sacrificing cadres turned out in

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A section of the participants at the School of Politics held in Culcutta from Feb. 11 to 14. (upper Left)
Comrade Shibdas Ghosh addressing the School.

Student Movement in India—Its Problems and the Way Out

[The Political Report of the All India Democratic Students' Organisation, adopted at the All India Students' Conference held recently at Cuttack, is both interesting and important to all students of current Indian socio-political situation from many aspects. We publish here the report in full with the hope that it will help the reader to grasp the manifold problems facing the students community in our country today and their way out—Ed. P. Era]

Long twenty-six years have passed since our country achieved independence, but the nightmarish problems of economy, culture, politics and education that had sorely oppressed the student community and public life at large, still remain unresolved. The heroic struggles and sacrifices of the students of the pre-independence days still hang about in our memory, but hardly anything has come out of them in free India. The national leadership of the colonial India did not fail to promise a life of milk and honey for the free citizens of India, and along with many such promises, also promised a democratic system of education for the student community, which in thousands forged ahead, sacrificing everything for the independence of our country. And this democratic education, if honestly meant, obviously implied (i) a new system of education based on scientific outlook and secularism which is completely free from the ambit of spiritualism, (ii) universal education for all and (iii) democratic functioning of educational institutions. But the picture before us shows that like several other pledges, this vital promise too, has been trampled down with not a shred of democracy left in the entire system of the education.

Our economic life is faced today with innumerable crises. Due to capitalist exploitation the purchasing power of the people is falling rapidly while the prices of essential commodities are soaring higher and still higher resulting in further fall of the purchasing power of the people, and consequent contraction of internal market. Due to this rapid contraction of internal market on the one hand and lack of foreign market on the other, Indian capitalism is faced with tremendous crisis. This has not only stunted the growth of industries but has also created such a difficult situation for Indian capitalism that even the installed capacity of the existing industries cannot be fully utilised. Lock-outs, lay-offs and closures have become daily affairs. The cumula-

tive effect of all these are manifest in the unemployment problem of unprecedented dimensions. Moreover, since Indian capitalism has already reached the stage of complete decadence having no progressive role to perform and since the existing capitalist relations of production based on the motive force of maximum profit has gone thoroughly out-dated and reactionary, it can no longer modernise our agriculture as it would tremendously add to the band of already existing unemployed pushing the entire capitalist economy to a state of virtual collapse. Naturally, what the ruling class is resorting to, is nothing but palliatives of this or that kind and tinkering with the vast problem.

Since independence, Congress, the most

dependable political party of the ruling Indian bourgeoisie, has been controlling the Governmental power and all-through has been pursuing "pro-capitalist and anti-people" policies in all spheres of life. Its attitude towards legitimate democratic movements of the students and other section of the toiling people has been not only undemocratic but also fascistic. Political rights and civil liberties of our people are being curtailed more and more. Not only natural justice but also legal justice is being denied to the people by detaining free citizens without trial under the "Black Acts" like PDA, MISA, DIR etc. The police and the administration are being used to suppress and crush the democratic forces in the country. The police has been given such autocratic power as to enter into educational institution at its sweet will—an act which was considered a crime even during the British rule. The police has also been given such power as to kill people outside or even inside lock-ups. Police, the custodian of law, themselves are violating law and thus reducing all talks of democracy to an absolute farce.

No less are the problems of cultural life of our society. During this period of Congress rule, corruption and neglect of duty have pervaded all walks of life of the whole nation. As capitalism in India has reached the stage of complete decadence being associated with concomitant moral degradation and as the revolutionary ideology is yet to develop as the dominating trend to counteract it, a large section of students and youths of our country are becoming more and more individualistic, self-centred apolitical and indifferent to social problems and are gradually falling victim to filthy culture and degraded morality. Mass copying, bribery and malpractices of all possible sorts have reduced the whole arena into a stinking ground

of corruption and the standard of education has reached a ridiculously low level. Large scale addiction to drugs, alcohol and pornography has deepened the crisis. questions of ethics, morality and culture are steadily receding to the background. As a result of all these, students today can hardly look above themselves, think beyond themselves and are quite unmoved even by the shadow of destruction already cast upon them.

Crises in the domain of education are undoubtedly manifold. Firstly, the object of the existing education system of our country is neither to impart a co-ordinated and scientific knowledge with the help of which the students can develop the faculty of scientific reasoning and also can correctly approach all problems of nature and life, not to impart the basic understanding of ethics so that the students can feel their primary obligation towards the society and develop a true and secular democratic understanding of life. The present education system of our country, established and run in the interest of the existing capitalist exploitative order, is aiming at bringing about a "peculiar fusion between spiritualism and science" and to impart most compartmentalised technical knowledge, completely devoid of co-ordinated knowledge of science and ethics with a view to creating a band of technocrats to serve the existing capitalist system and nothing else. Thus, it is no wonder that education has lost its social perspective, and most of the persons, who are known as educated, do not even feel that slightest obligation to the society. It is this kind of a "ideal education" that is being so boastfully fostered by the ruling class.

Secondly, the scope of education is being curtailed and restricted day by day as a 'novel' means to minimise the number of growing educated unemployed. On

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Autonomy is denied just to establish bureaucratic control over education by the ruling class

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the one hand, education is being made costlier day by day so that the majority of our people, the workers, peasants and lower middle class people cannot afford to take education, while on the other the "Seat Restriction Scheme" has been implemented to drastically curtail the already restricted scope of education. Neither the primary education has yet been made compulsory in all States, nor has it been made free everywhere. Introduction of fifteen years' course (in some States it is known as 10+2+3 years course) of study upto college level in place of the present 14 years' course is another glaring instance of the Governments' heinous design to restrict education. The 11-year school course has already increased the cost of education and now, to add to the burden, one more year has been added which means a further rise in the cost of education which few people would be able to afford. It would be worth noting in this connection that in the draft of Fifth Five-year Plan, the expenditure on education has been shockingly reduced from Rs. 3,200 crores to Rs. 1,726 crores, while the defence budget is being fed consistently.

Thirdly, the minimum democratic rights and autonomy of the educational institutions have been denied and bureaucratic control over education and educational institutions is being tightened day by day. Education has not been freed from religious tutelage and truly secular democratic concept is thoroughly neglected in the outlook and content of education. When secularism means non-recognition of any supernatural entity, the ruling class of India is giving equal encouragement to all religions in the name

of secularism!

The students' right to representation in the educational bodies at all levels has not yet been recognised. In some cases the students are even being deprived of their fundamental right to form unions in schools, colleges and universities.

Fourthly, because of the absence of adequate facilities in the educational institutions—shortage of teachers, outmoded method of teaching, unscientific examination system, mass copying, corruption, nepotism and irregularity in holding examinations and publication of results and also because of the unscientific unco-ordinated voluminous syllabi and curricula which are frequently being changed bureaucratically according to the sweet will of the authority, the standard of our education is falling very rapidly and pushing the entire educational world into a state of complete chaos, disorder and anarchy.

Fifthly, the plan to introduce job-oriented or employment-oriented education is no less dangerous. In fact, it carries a two-fold meaning. On the one hand, it implies that the aim of education should be to secure a certificate for a lucrative job instead of acquiring higher knowledge, morality and ethics, on the other hand, it means that education should be imparted in proportion to the number of situations vacant in the country. Whereas the former, by developing mechanical and unethical way of thinking makes a man self-centred and absolutely indifferent to social problems, the latter is highly consistent with the Government policy of curtailment of education.

Lastly, the Language policy of the Government has created serious crisis in the education sphere. No body can deny that in the specific historical back-

ground of political development of India, English has occupied a very important position in our national life. It is not only serving for a long time as the most effective link-language in the administrative field but has also become the language of thought of educated community of our country. We cannot also forget the role played by English in stimulating the concept of nationalism during our struggle against British imperialism. This being so, it will be absolutely suicidal on our part to indulge in any apathetic attitude towards English language on the false plea of it being a foreign language and particularly when we know that it is one of the richest languages capable of acting as the vehicle of higher thoughts and intricate ideas of science and philosophy which is indispensable for both intellectual and technological development of our country.

English should, therefore, be retained as the central official language while admitting the inviolable responsibility of paying serious attention to and giving equal encouragement for the development of all other national languages of India.

But the present day crisis-ridden capitalist system of our country can neither allow undeterred development of scientific knowledge, nor can it afford the growing consciousness of the exploited people to develop in the interest of its own existence—as both of these will pose a serious threat to the very foundation of the existing exploitative capitalist society.

It is thus a historical task of the students community of our country to seriously strive to develop all the regional languages of our country by cultivating and acquiring the highest knowledge of our time. For fulfilling this great historic task, the student

community of our country will have to compulsorily learn English besides their mother tongue. And at the same time, they will have to force the government to change its anti-people language policy and also to undertake its bounden duty of developing all the Indian languages to such a level that all intricate problems of science, philosophy technology and other branches of knowledge can be imparted through them.

These problems are not accidental, however, because in 1947 it was the national bourgeoisie that had captured the state power usurping the heroic sacrifices of the common people taking full advantage of a situation in which the then undivided CPI failed to develop as a working class party and naturally failed to establish working class leadership in the freedom struggle of our country. Naturally, the youthful vigour and militant fervour of the student and youth movements of that period and the uncompromising trend reflected by the valiant freedom fighters of our country like Bhagat Singh, Subhas Chandra Bose and others could not make any headway mainly due to absence of a correct leadership capable of isolating the compromising national bourgeoisie from the main current of the freedom struggle. It is to be noted in this connection that due to the reformist oppositional role of the then national bourgeoisie arising out of its stunted growth under the aegis of the foreign finance capital and the fear complex of revolution born out of the decadent and reactionary character of the international bourgeoisie, the freedom struggle of India failed to unite all sections of people irrespective of caste, creed, religion, language etc.,

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Unemployment Problem —a bye-product of Capitalism

The number of educated jobless in West Bengal now stands at about one million. Of them 67,000 are arts graduates, 46,500 science graduates, 36,500 commerce graduates, 2,780 engineering graduates, and nearly a hundred medical graduates and so on. The number of educated job seekers registered with employment exchanges in the State by the end of 1969, 1970, 1971 and 1972 were 1,83,000 ; 2,26,000 ; 3,70,000, and 6,48,000 respectively. The figure shot up noticeably at the end of 1972, just within one year of Congress assuming power in the different States and at the Centre for a fresh term. Total number of unemployed urban labour force in the organised sector in the country is now around 17 million to be further supplemented by 1.3 million each year. This is just one of the many glaring instances of how Congress is fighting the acute problem of unemployment and removing poverty from the country.

The Congress leaders had pledged to the people before the last elections that if voted to power they would remove poverty, provide employment to the unemployed and even advance towards socialism. Far from being removed, poverty of the people has assumed still alarming proportions. During the last two years of Sm. Gandhi's regime the prices of all essential commodities have gone up steeply—a fact admitted even by the different government agencies. The prices of almost all commodities are increasing daily and have gone beyond the reach of the common people. But the Congress Government is callously indifferent to this terrible situation. Without making any sincere effort to arrest this price spiral, it has on the contrary, made a common cause with black marketeers by further stepping up prices of various goods and essential commodities. That there will be no reversal to this menacing trend in the price front is proved by the draft Fifth

Five-year Plan.

In fact, as the Congress socialism is being achieved, so also, in pace with it, people's hardship and poverty are growing by leaps and bounds. There can be no doubt from the above said data that like the problem of growing poverty of the masses the unemployment problem also is far from being tackled by the ruling party. Just the other day Statesman, the English daily, had, reported that for 17 posts of extension officers for social education in West Bengal Government 1,00,000 applications from educated unemployed were submitted.

It can easily be guessed how deep is the problem obtaining at present. Despite much trumpeting by the Congress leaders and their distribution of some jobs to their followers here and there nobody will fail to understand that in Smt. Gandhi's regime the problem of unemployment has accentuated further than before. On the one hand, there exists this critical problem of unemployment and the vast majority of the rural popu-

lation are forced to remain idle most of the year in the shape of unemployment or under-employment and on the other hand, even the existing industries are one by one being closed down because of scarcity of market or other factors owing to their origin to this crisis-ridden capitalist system.

So the Congress socialism is a special brand of 'socialism' with the advancement of which the people are obliged to remain unemployed in larger numbers and even those who are eking out their existence by working in mills or factories under sub-human conditions are rendered jobless at the sweet will of capitalist profiteers.

But why this menacing problem of unemployment? The capitalist productive system is responsible for it. Under this system, production takes place on the basis of worker-employer relation and with a motive of earning maximum profit to the employer. So the capitalist owners keep the wheel of industry moving only as long as its production can ensure their desired maximum profit. As such, this production is based on market, and if there is no market, there is no production also.

Now, in our country at present, owing to the existence of an acute unemployment problem, present state of unemployment and under-employment of the vast masses of the peasantry and their dismal poverty, inability of the capitalist government in our country to introduce radical land reform and consequent steady decay in the economic position of the rural masses, above all the sky-rocketing prices of all essential commodities all these have greatly reduced the purchasing power of the common people, constituting the bulk of the Indian population. So, instead of being expanded, the internal domestic market is steadily

being squeezed and narrowed down thus adversely affecting the social urge for rapid industrialisation in the country. As regards foreign market, our country has to face stiff competition with the powerful industrial nations and cannot go in for industrialisation by depending on markets in the outside world.

So, during these years of Congress rule whatever new productive capacity our capitalist rulers have created (which is no doubt quite meagre compared to the vast need of the people) are already foreshadowed with crisis—the crisis of over-production. So, not to speak of further expansion of productive capacity, the already installed capacities cannot be fully utilised. Hence there is lay-off and retrenchment, either partial or complete closure of mills and factories. As a result, the number of unemployed people is swelling day by day.

As long as the present capitalist production system, based on earning of maximum profit will continue to exist, there is no escape from the menacing grip of acute unemployment problem. So, to remove this scourge of unemployment from our national life, the fundamental task for the broad toiling masses of our people is to unite under the leadership of a correct working class party, launch fierce battle against exploitative capitalist system and overthrow capitalism through anti-capitalist revolution.

To forge closest unity among the working people is a primary task for any revolutionary party worth its name. The representatives of the ruling capitalist class spare no pain in disrupting this unity by fomenting various sorts of parochial feelings among the people. If one probes into the dispute between Andhra and Telengana people, or the border dispute between Mysore and Maharastra, one

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Jute Workers Set up Brilliant Example of Fighting Stamina

The heroic strike struggle of 3 lakh jute workers of the country for 33 days in defiance of the so-called agreement reached between the management, Government, and some I.N.T.U.C. bosses and braving the brutal onslaughts of Police, C.R.P. and hired hoodlums has undoubtedly set up a brilliant example of fighting stamina of the working people.

While congratulating the heroic jute workers, Comrades Fatick Ghose, General Secretary, West Bengal State Committee, U.T.U.C. (Lenin Sarani) and Sanat Dutta, Secretary, Bengal Jute Mill Workers Union (affiliated to U.T.U.C.-Lenin Sarani) have commented the following by way of their reaction.

Comrade Sitiesh Das Gupta, one of the leaders of U.T.U.C. (Lenin Sarani) told the jute workers' rally on 15th Feb. that under existing situation, "the workers are left with no other option than to report for duty from tomorrow, we cannot say anything more at the present moment." This shows that we had serious reservations. We are frankly, not happy with the childish way this big movement of the jute workers has been conducted by the leadership of CITU in close alliance with A.I.T.U.C.

The workers responded to the call magnificently and maintained their unity. But true to the principle of

democratic movement, when the movement was in high tide for first ten days since 14th of January and the bargaining strength was in tact, the CITU leadership did not make any attempt even for a negotiated settlement. But at a later stage when the bargaining strength was at a low point, the CITU leadership, in close alliance with A.I.T.U.C., took an extreme position for a settlement even defying the norm of united movement. This is simply a gamblers' attitude. The only difference is this that even a gambler knows when to retreat, how to retreat; but this particular leadership does not know even that much.

However, we call upon the workers to guard their gains in organisational cohesion and unity. They are to raise their level of consciousness and organisation based on class consciousness for the building up of a correct leadership in the interest of future struggle.

MASSIVE PROTEST RALLY AT RANCHI

Ranchi, 2nd January :—A massive rally was held in front of D.C. office Ranchi, in protest of present food crisis and proposed professional tax of Bihar Government, under the joint auspices of United Left Front, Ranchi Jila Committee.

A gathering of more than a thousand peasants and workers gheraoed the D.C., Ranchi. The demonstration was led by Com. S.B. Singh, Secretary SUC Ranchi Jila Committee, Com. Chandhi Prasad (CPI-M), Com. Lekhanand Sha (S.P), and Com. Moyes Guria (Birsa Seva Dal).

In the afternoon a mass-meeting was held. Com. Mantu Roy member of SUC

Jila Committee and Secretary U.T.U.C. (Lenin Sarani) Jila Preparatory Committee, Ranchi in his speech analysed the character of Congress Government. He said that the Congress Government has completely failed to meet the minimum requirement of the people even after long 26 years of uninterrupted rule. Most of the people are starving inspite of bumper production of food grains.

To change the situation and to mitigate the sufferings of the people a united sustained movement of the masses is necessary. Com. Roy then emphasised the necessity to strengthen the United Left Front.

Hold Aloft The Noble Banner Of Communism

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later life to be opportunists, career seekers and selfish individualists.

Com. Ghosh said the essence of all noble and revolutionary ideals lies, in their higher moral, cultural and ethical values. Only a revolutionary character can be the vehicle of a revolutionary ideal. If we fail to translate the revolutionary idea in our life and activity, in our thoughts and dreams, in our habits and practices, we will fail to achieve the realisation of that noble ideal. History has devolved upon us this noble responsibility.

Comrade Ghosh stressed the imperative necessity of continuous uplift of the cultural and ethical standard of the majority of the leaders and the cadres if they really wanted to discharge their historical responsibility. The noble banner of Communism can only be held high by constant collective struggle for acquiring higher, revolutionary cultural and ethical standard. Simply attending

to routine party work—with whatever much devotion—will not make one a revolutionary.

In conclusion, analysing the present critical national situation, Com. Ghosh said the present political situation presented a great challenge to our party. The ever-deepening, all-pervading crisis in our economic, political, social and cultural life, the fast degeneration and disintegration of all the so-called big parties like the Congress, the CPI, the CPI(M) and the so-called Socialists, the growing disillusionment among the masses about these parties and at the same time, the growing interest among the people about the SUCI offer a unique favourable situation for us.

If we can take up this challenge of time with courage and determination and rise up to the occasion to perform the great responsibility history has devolved upon us, the said, then, within a very short period, History will be ours.

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I, Sukomal Das Gupta, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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The Life and Teachings of Com. Shibdas Ghosh alone can imbibe the students with higher moral values and lead them out of crisis

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into a single whole, thus leaving many a task of the bourgeois democratic revolution unaccomplished. For historical reasons, Indian nationalism became, so to say, religion-oriented nationalism wherein lies the root of communalism and communal riots etc.

Thus India has achieved political independence, no doubt, but in a half-baked and truncated way with so many tasks of bourgeois democratic revolution remaining unfulfilled.

It is no wonder, therefore, that the bourgeoisie, after coming to power, have taken such measures in the economic, political, cultural and educational fields as can develop and strengthen Indian capitalism, which as a part and parcel of international capital, has gone moribund and decadent and which in its process of development has already reached the stage of monopoly and, by giving birth to strong financial oligarchy and finance capital, has undoubtedly developed certain imperialist features on the one hand and, on the other, by creating insurmountable crises in all spheres of life is now obstructing our all-out advancement and social progress. Hence, an anti-capitalist socialist revolution alone, by overthrowing the existing capitalist state machine and the capitalist exploitative system, can release the forces of production, science, knowledge, morality and culture from the grip and tentacles of capitalism and open wide the gate of uninterrupted growth and progress of our country.

But the so-called communist parties of our country like the CPI and the CPI(M)—the two factions of the old undivided CPI—have all through failed to correctly analyse the class character of the Indian state, determine the stage of revolution of our country and to provide a

correct revolutionary theory covering all aspects of epistemology and life to the Indian exploited masses.

Both these parties consider Indian capitalism and hence the Indian bourgeoisie still progressive. These two so-called communist parties have always analysed Indian situation most subjectively and failed to study the Indian situation and the very objective process of revolution working in our society. These things happened because these parties even with their revolutionary vocabularies failed to develop themselves as real communist parties. As a result, all the struggles of our people, of the working class, students and the other sections of the toiling millions were so long misled and frustrated.

It is a matter of great hope that the Socialist Unity Centre of India has developed on our soil with all the characteristic features of a genuine working class revolutionary party and the urge for revolution of the Indian proletariat and other exploited masses has taken its complete shape in the ideas, teachings and the life of Com. Shibdas Ghosh, the leader, teacher and the guide of the Indian working class and an outstanding Marxist philosopher of our time. The SUCI is the only party in our country which has correctly analysed the class character of the Indian state as a capitalist one, determined the stage of revolution as anti-capitalist socialist and provided with a revolutionary theory covering all aspects of epistemology and life on the basis of Marxism-Leninism which has been elaborated and developed in the concrete conditions of the world in general and India in particular under the leadership of Com. Shibdas Ghosh. Naturally, the ideas, teachings and the life of Com. Ghosh can fulfil the unfulfilled dreams of our predecessors and the martyrs

and can again imbue the students and youths and the exploited mass of our country with higher and nobler moral, cultural, ethical values and with a sense of collective struggle and sacrifice, while the revolutionary leadership of the SUCI can lead the proletariat and other exploited masses to power and establish socialism by overthrowing the existing capitalist state machine and capitalist exploitative system.

Because of the bourgeois national reformist outlook and character of these two so-called communist parties, the CPI and CPI(M) have not only failed to correctly assess the significance of the so-called radical programmes of the ruling bourgeois party, the Congress, like the nationalisation of banks and industries, abolition of privy purses, fixing of land ceiling etc., but also found progressiveness in them and lent their unstinted support behind all such so-called radical moves of the ruling class both inside and outside Parliament.

It was only the SUCI, under the leadership and guidance of Com. Shibdas Ghosh, which showed to the Indian masses that "it is one thing to support the demand for nationalisation of key and large-scale industries by the toiling millions engaged in fierce revolutionary struggle for emancipation from the yoke of capitalist exploitation, while it is quite a different thing to support and eulogise an act of the bourgeoisie nationalising them. For, in a capitalist state, when the bourgeoisie take recourse to nationalisation, it does so in the aggregate interest of capitalism, precisely to bring about a coalescence of monopolies with the state thereby virtually subjugating the state to the interest of the monopoly. In this way the rock bottom foundation stone of fascism is laid. Hence it cannot be the business of any progressive party

or individual, let alone the revolutionaries, to extend support to or praise the act of bank nationalisation of the bourgeoisie. On the contrary, it is high time to sound a note of caution to the working class and other exploited masses of the people that if they fail to step up the revolutionary struggle, overthrow the bourgeoisie and capture power, the nationalised industries will be a constant source of more ruthless exploitation". Thus, under the radical slogan of "democracy", "secularism" etc. a growing tendency of fascism is steadily developing not only in the administrative field but also in our social political and cultural life, through concentration of capital, centralisation of political power and regimentation of thought. It is for this reasons, that we find that in a country, officially pledged to democracy, the government is throttling the voice of the legitimate democratic movements of the people in general and students' movement in particular.

We have learnt from Com. Shibdas Ghosh, an outstanding Marxist philosopher of our time, that "Education system being the superstructure of a given economic base, its role, therefore, is not neutral or supra-class in a class divided society."

"As superstructure of the economic base, it can not but serve the class in power which actually controls the material production and hence the spiritual production of the society."

As the education system is nothing else than a superstructure of a given economic base which is historically bound to serve the economic base, the basic problem of education cannot be solved without radically changing the

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As a superstructure of the economic base education cannot be supra class in a class-divided society

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base through revolution. But this does never mean that since the basic problems of education cannot be solved without revolution, the students has nothing to do till we achieve socialism; rather it means that the students who are really serious about solving the basic problems of education by ultimately bringing about revolutionary change in the existing politico-economic and social order can never remain idle spectators and apathetic to the present problems of education, but should sincerely strive and struggle to bring about such educational reforms as would not only redress the present problems but would also be conducive to the growth and development of revolutionary movements.

Along with the question of students' movement comes in the question of leadership. There has been much sacrifice in the past in the history of the students' movements both before and after independence. But these movements could not achieve the basic objective due to the absence of a real revolutionary leadership. There are a few all-India students' organisations which also speak of students' interest. But a close study of their activities will clearly show that they do not represent the true interest of the student community.

First of all, it is futile to expect anything from the NUS or Chhatra Parishad, the student wing of the ruling party, as it is committed to the task of defending the present exploitative capitalist system despite its so-called socialist slogans which are aimed at hood-winking the people.

The Jana Sangh-led Vidyarthi Parishad reflects the politics of a parliamentary oppositional party, but has no basic difference with the ruling party excepting its typical bias for Hindu

religious revivalism and fanatic national chauvinism. The Vidyarthi Parishad has always endorsed the governments' stand on education only laying an extra emphasis on its Indianisation. The declared stand of the Vidyarthi Parishad on education differs from that of the Governments' only in this that while the Government insists encouragement all religion in the name of secular education, the Vidyarthi Parishad, in the name of Indianisation of education, bases education on Indian religious heritage, namely Hinduism.

Similarly, we find the students' organisations led by Muslim League, Christian and other religious organisations (working under different names in different parts of India) also have no basic difference with the basic principles of the students' organisation of the ruling party excepting their typical bias for their own religion.

The SFI and the AISF—the student wings of the CPI(M) and the CPI respectively—are no doubt recognised as left student organisations. We can not but recall, in this connection, that the undivided AISF failed to hold high the banner of uncompromising struggle in our fight against imperialism and to make the students' conscious about the character of the national bourgeoisie. In fact, the students are, still today, paying the price of that failure to its last farthing. Moreover, the AISF carried with it the seed of disunity and division as a result of which it not only failed to build up an effective and united movement of the students but also invited its own split. The SFI and AISF, following the foot-steps of the parent AISF, have basically supported all the educational policies of the present Government which are designed to strengthen the present capitalist system in India. In fact, they have

failed to analyse scientifically the class character of the educational policies of the present Indian State. Thus they have failed to provide a correct ideological leadership to the students community of our country which is a must for the growth and development of students' movement for achieving its basic objectives. The All India DSO is the only organisation which, for the first time in our country, after scientifically analysing the educational policies of the present Indian State, has shown that these policies are designed to serve the ruling bourgeois class as against the interest of the exploited masses of our country. The All India DSO views on the basis of correct understanding of scientific socialism. The present Indian capitalism controlling our state, has become completely reactionary and has reached the stage of complete decadence. So the real interest of the progressive students' movement demands complete destruction of this capitalist state machine and replacement of it by a socialist one. These two organisations, being the advocates of Peoples' Democratic revolution and National Democratic revolution, assume that even today Indian capitalism has a progressive role to perform. This basic assumption has made them the virtual representatives of the interest and aspiration of the capitalist class. So, it is not accidental that these two student organisations openly supported all the basic educational policies and programmes of the present bourgeois state, namely, (i) the seat restriction scheme; (ii) introduction of 11 years' school course and 3 years' degree course and also the present 10+2+3 years' course upto college level; (iii) the job-oriented or production-oriented education; (iv) the language policy of the Government—to men-

tion only a few. While the All India DSO is striving to develop revolutionary outlook among the students which is essential for the growth and development of militant students' movement in our country, these two students' organisations with their pseudo-revolutionary outlook under the garb of revolutionary vocabulary, are trying to pollute the militancy of the student movement by injecting reformist fads into it. Their so-called fight against unemployment problem is also bound to become a bunkum as they are not opposed to the existing capitalist system which itself is the breeding ground of unemployment.

The history of the students' movement of our country, before and after independence, clearly shows that neither the undivided AISF nor its two factions, the AISF, and the SFI, have ever tried to build up united students' movement all over India uniting all the left and democratic students organisations and forces on a minimum common agreed programme. At times, when they were forced to unite with other organisations due to the pressure of the student masses on pressing demands of the students' community or of the people, even then these two organisations have always attempted to utilise the united students' movements in their petty sectarian interest; and when they failed to do so, they attempted to disrupt the unity itself from within. The history of the roles performed by both the AISF and the SFI during united movements also show beyond doubt that these two organisations not only lack the correct appraisal of the principle of "UNITY-STRUGGLE-UNITY" which governs united movements, but also seriously lack philosophical

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Strengthen AIDSO to build up revolutionary Students' movement in India

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tolerance. In all cases of united struggle these two organisations have either tried to dictate terms and forcibly imposed their lines on other organisations or took unilateral moves violating united decisions. Moreover, these organisations have always opposed or even used brutal physical force and created hatred and intolerance among their rank and file whenever our organisation conducted ideological-political battle in the united students' movement. Due to this petty sectarian attitude of these to big students' organisations a mighty united all-India students' movement could not be developed even after 26 years of our independence or even at times when left movement grew tremendously, particularly in West Bengal and Kerala.

When the country is faced with a tremendous crisis in the field of morality and culture, when bourgeois morality and sense of values have historically become exhausted and reactionary, pushing the students and the youths to a state of total degradation, it is the revolutionary culture on the basis of scientific socialism that alone can provide a correct ideology imbuing the student and youths of our country a new sense of moral, ethical values and with a sense of sacrifice. The All India DSO, is upholding the banner of revolutionary culture, in conducting a relentless ideological cultural battle. But the AISF and the SFI, true to their revisionist lines, have not only neglected their historical task, but have themselves fallen victims to the degraded morality and have become the representatives of this degraded culture making them virtually indistinguishable, excepting

revolutionary verbosity from the other reactionary forces. This is why, it was not astonishing that when during the U.F rule in West Bengal the SFI with the help of the Governmental administration, controlled most of the students' unions, immoral cultural activities and degraded behaviour among the students got momentum which were particularly manifest in the mass copying in the examination halls that assumed a menacing character.

A genuine students' movement to bring about democratic reforms in the educational system with a correct revolutionary outlook cannot grow in the country unless and until the Right social-democratic forces like the Chhatra Parisad, and the Right reactionary forces like the Vidyarthi Parisad on the one hand, and the left social-democratic forces like the SFI and the AISF on the other, can be exposed and ultimately isolated from the masses of students. For this, it is the bounden duty of all students to conduct a relentless political and ideological struggle to build up a correct revolutionary outlook among the students. History has proved that it is the AIDSO alone, which can provide such a revolutionary leadership for the students. Thus, it becomes the bounden duty of all students who are genuinely interested in bringing about such educational reforms as would bring about a revolutionary change in the present social order, to come forward to do every thing at their command to strengthen the, AIDSO. But, at the same time, so long as these two left students organisations have their mass following among the students with leftist orientations and

so long these organisations are ready to build up united struggles of the students, united movements with these and such other organisations is highly necessary at this phase of democratic struggle. While seriously striving for organising a united students movement against the enemies of the people on the basis of a common programme of all students it shall be the bounden duty to expose the

Anti-Capitalist Socialist Revolution Can Alone Remove The Present Ills

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will clearly see the dark intrigues of the Congress and other reactionary forces who are spreading narrow parochialism and disrupting the struggling unity among the people. Surprisingly, some so-called big left parties like the CPI and the CPI(M) have more often than not, joined hands with the arch-reactionary communal parties and forces to serve their immediate sectarian interests. The CPM's electoral alliance with the Pragati party, a reactionary communal organisation in Orissa, clearly manifests its petty bourgeois character.

The CPI and CPI(M) in advocating national democratic revolution and people's democratic revolution respectively in our country, despite their loud noise against unemployment problem, are actually helping capitalism, the real source of unemployment, to entrench itself still deeper. For, their so-called revolutionary task is not to

nakedly pro-Indira role of the AISF and the sectarian and disruptive role of the SFI.

Realisation of this two-fold task—firstly and primarily to strengthen the AIDSO and secondly to build up a united students' movement on the basis of an agreed minimum programme is the clarion call of this conference before the students of our country.

direct the main blow against the Indian capitalism. Rather, the national bourgeoisie, according to their 'revolutionary' theory, are still in an infant stage, democratic, progressive and an ally of their 'revolutionary' front against imperialism and feudalism. There can be no doubt that such theories will simply disarm the toiling masses and shield the ruling capitalist class—the main enemy of the Indian people. So, the broad toiling masses in our country, who are afflicted with the unemployment and other acute problems of our life, must neither fall victim to the false propaganda of socialism preached by the ruling Congress nor render support to the pseudo-revolutionary parties like the CPI and the CPI(M). It is only by organising themselves under the leadership of a real revolutionary party, like the SUCI, the struggle against the capitalist class can be intensified and the goal of anti-capitalist socialist revolution, which alone can remove the present ills of the society, can be accomplished.

C C Statement on Rail Budget

The Central Committee of SUCI has said in a statement on 28, 2, 74:

"In their characteristic manner to the hardship of the common men in our country, the Union Government has increased the rail fares and freight. This will hardhit the people not only directly but also indirectly, inasmuch as it will raise the prices of essential commodities. We strongly condemn this increase."

To The Readers, Patrons & Agetnts

The management regrets to announce that due to scarcity of newspaper and nearly threefold increase in price coupled with the increase in other incidental expenses, it has been decided most reluctantly to increase the price of Proletarian Era to 30 P. from 20 P. per copy from next issue. **Manager**